The Theosophical FORUM

OCTOBER 1902

OUR ARTICLES:

	PAGE
BEETHOVEN	101
A BENGAL BAZAAR	105
MAN'S RELATIONS TO ANIMALS	108
THE EARLY RACES	115

ISSUED MONTHLY

VOL. 8 NO. 6

Flushing

New York

Ten Cents a Copy One Dollar Yearly

Are You a MIND Reader?

"Health! Harmony! Happiness!"

SUBSCRIBE NOW FOR

"MIND,"

Edited by

JOHN EMERY McLEAN and CHARLES BRODIE PATTERSON

MIND is the world's largest and most important review of Liberal and Advanced Thought. It has just entered its sixth successful year, and has in preparation features that will render it more attractive than ever. Each issue is an epitome of the latest and best information obtainable concerning the subjects upon which MIND is quoted as an authority—its special field being Progress and Research in

Science
Philosophy
Religion
Psychology
Metaphysics
Occultism

MIND is the acknowledged leader, in the literary world, of the great New Thought Movement that is characteristic of our times, and should be in the hands of every thinker.

80 Pages Monthly, Large Magazine Size. $2.00 a Year, 20 Cts. a Copy.

MIND is for sale on all news-stands, or may be obtained direct from the publishers,

The Alliance Publishing Company,

569 Fifth Avenue, New York City.

UNPARALLELED CLUBBING OFFER:

By special arrangement with the publishers, we are enabled to send, to the same address for one year,

Mind and The Theosophical Forum for only $2.00

FOREIGN SUBSCRIPTIONS 75 CENTS EXTRA TO COVER POSTAGE.

This is the regular price of the former magazine alone, and as this offer is apt to be withdrawn at an early date, it should be availed of at once by both new and renewing subscribers to THE THEOSOPHICAL FORUM.

Entered at the Post Office at Flushing, N. Y., as second-class matter, April 20, 1901.

THE THEOSOPHICAL

FORUM

VOL. 8. OCTOBER, 1902 No. 6

BEETHOVEN.

The creative artist is a public character whose deeds have as universal a significance as those of soldiers and statesmen, and therefore, he is entitled to an equally high degree of appreciation. But are we able, as in the case of scientists or statesmen, to point out the especial province within the whole realm of music that each composer occupies? Musical genius is not a specific unit quality circumscribed by definite bounds. In music are as many different kinds of genius as in science or in literature. Music is not merely the sound, it is the spirit which brings the sound into a definite form. It is the way in which each composer uses the sound. And every composer uses the sound in a different way. If, then, we are to enter into the spirit of the different composers and to realize precisely what it is that each has to offer to us we must lift ourselves to a standpoint above that which regards music as divided into two great classes, sound which pleases and sound which does not please. We must distinguish the good from the bad and throw out the bad.

The necessity for making these intimate distinctions between the composers is one with the necessity for encouraging a true art

growth in this country. There can be no genuine art growth where there does not exist some understanding between the artist and the public. The artist cannot continue indefinitely to create out of his mere native enthusiasm. Either he must have a demand made upon his artistic nature or he must have a conscious purpose behind his work. Where we, who receive the gifts of his genius, do not ask his best, or where we merely take a vague pleasure in his work, without appreciating its specific qualities, instantly the artist's stimulus is gone, he sees the futility of his effort and artistically he is killed. It is because of this that we have so few important composers in this country.

The word poet, in its broader significance, may be applied to all who behold life from the creative standpoint, whether their art be literature or painting or music. Of this idea of the poet there are two distinct conceptions. The first and more usual is the lyrist, the man whose gentle nature leads him to discern the beauty in all things and who, through his art, is enabled to picture or symbolize this beauty, to crystalize it into a concrete and exquisite form. The other poet is far different. He is the man of crushing power, who wields the elemental forces of the universe. He is the prophet who sees not merely what men are, but what they are becoming. He beholds the future institutions of humanity. He shatters the unprogressive institutions of the present and reconstructs the world in accordance with a higher law. His art is no longer a mere plaything; it has become a powerful weapon to be dreaded by all who oppose progress and freedom. Such a poet was Beethoven, and one hundred years have only begun to show us the scope and reach of his influence. Beethoven proclaimed that "music should strike fire from the souls of men." It should no longer be a distant light, a goal to be yearned for, but impossible of attainment; it should become a living reality, it should strike fire from the very souls of men, awakening them to a more intense realization of the miracle of life. There is no doubt but that Beethoven, from the first, realized himself to be a man of destiny. At the first bitter realization of the annihilating power of circumstance, he exclaimed: "I will grasp fate by the throat, it shall not utterly crush me!" These are the words of a man whose character we cannot draw with an over-delicate touch or with anything except broad and firm out-

lines and decisive masses of light and shade. And yet, for this reason, we must not fall into the error of supposing the nature of Beethoven to be devoid of delicacy of the loftiest order. The real danger is that in our wonder at the infinite refinement of his art, we shall lose sight of the underlying vastness of his spirit, which alone accounts for the almost inconceivable breadth of loftiness of that art.

We cannot come to a true understanding of Beethoven's position without scrutinizing more closely the outward and inward aspects of his greatness. We conceive to some extent the magnitude of his power when we realize that he has, for one hundred years, commanded the enduring and increasing attention of the whole western world, and that he must be regarded not merely as one of the great musicians, but as the musician whose grasp is strongest, and whose insight into music is deepest. Under Beethoven music ceased to exercise its chief function merely in supplementing the church service, in pleasing the ears of the theater-goers, or in contributing to the brilliancy of court life, it became the means of revealing the inmost depths of emotion of the human soul. Music had become intimate, personal, human. It concerned each listener individually and related itself to his inner life and emotional experience. We can, perhaps, no more tersely state the spirit and essence of Beethoven's genius than by saying that it was his mission to introduce into music the truly, the essentially human. This problem of the human in music Beethoven worked out in the course of the nine symphonies. Throughout the course of the first eight he struggled to make the music of the orchestra say all, express all that could be expressed of human life. In the ninth, with its overpowering chorus, he reaches the culmination of his development. He virtually proclaims that the music of the orchestra is incapable of fulfilling his demands, that as a complete human being, he cannot arrive at a full expression of himself through music alone, which may represent only the emotional aspect of life. He is driven perforce to the spoken word, which alone may give birth to a definite conception of life and its goals. Schiller's "Ode of Joy" serves him as a point of departure into the last phase of his art. Checking the orchestral portion of the symphony, he proclaims through the agency of a human voice "Brothers, no longer these

tones; rather let us sing in cheerful measures a song of joyfulness." Upon this follows the vast chorus based upon Schiller's poem. We may interpret Beethoven's proclamation to mean "Let us have done with an art which expresses but a portion of the fullness of life; rather let us, out of the fullness of our feeling, sing of the joy of life itself." Here is the summit of Beethoven's greatness, for here he proclaims that not music or any art, but life itself is the highest art. We cannot regard Beethoven merely as a producer of music, but must look to him as one who having gained or forced his way through the doorway of his own art came at last into the highest art, the art of joyous living.

A BENGAL BAZAAR.

(*Concluded.*)

Little Gopal, who had brought the stone carvings to our tent, was so carried away by the sense of his new importance as our trusted and baksheeshed messenger, that, forgetful of fear, he cried out "Well done! Mem-Sahib! Very good, Mem-Sahib! the Kashmiri thief is cheated this time!" After pride comes a fall, however; for, in spite of a quick and strategic retreat, little Gopal did not escape the slipper that the Kashmiri levelled at his dusky vanishing back.

"Keep away, you low people!" cried the Kashmiri. "Have you manners! Mem-Sahib can't see my cloths and all the fine things in my shop if you crowd in front of the door!"

Then the Kashmiri brought out some girl's *saris* of Dacca muslin, dyed in indigo, safflower and cochineal, and hand-woven on the native looms; not the true Dacca muslin, however, a large piece of which you can pass through a finger-ring, it is so fine, but a stronger, more durable material. These girl's *saris* were simply strips of muslin, two or three yards long, and half a yard wide, with bright flowered designs, worked into more complicated patterns at the end. Each piece was a complete gala costume for the little Bengalee girls of eight or nine; a turn or two round the waist for the skirt, then the end passed under the left arm, and over the right shoulder, and the pretty robe is complete. Nothing can be more graceful than one of these pretty muslin *saris,* its folds falling pendulous, like the drapery of a Grecian statue.

Designs there were many; white flowering carried diagonally across a pale green ground; pale blue and rose on a ground of white; and pale green, red and yellow on a ground of indigo.

Unluckily these hand-woven muslins are becoming rarer and rarer; the daintiest designs and textures are vanishing into the past; the old "sunshade" and "peacock's neck" patterns are becoming traditions, in order that Hans Schmidt of Hamburg may heap up thalers for his green and scarlet baize.

Certain transactions in *saris* went far to justify the Kashmiri's policy in parting with the Persian cloths for too small a price. The little pedagogue began to grow uneasy lest, in the magnitude

of our purchases, the Kashmiri should leave the "brother-in-law" behind.

"Look, Mem-Sahib!" said the Kashmiri, visibly warming to his work. "Here are some fine silk embroideries from my own country, and from Delhi and Benares. The girls of my country sew them on a frame, and their soft hands move as swiftly as the gold fish in Shing-Shu Hai! Here is a very nice silk embroidery! Look at it, Mem-Sahib! buy it, Mem-Sahib! this is from my own country, from Kashmir, all hand-embroidered! Very good! Mem-Sahib! Look at the sepoys and horses in red and white silk, and look at the green palm leaves, and the Hindu women, with the faces and *saris*. Very good embroidery! None like that in Bilait (Europe), Mem-Sahib! Sahib says, 'take it,' Mem-Sahib. Very nice embroidery," and Mem-Sahib gave in.

"And look at this Delhi enamel work! nice gold thread on grey satin, and a pheasant and butterflies in coloured silk! My country is a fine country—far better than Bengal or Delhi!" cried the Kashmiri, with a burst of patriotism, "but for all that," he continued, patriotism giving way before trade—"but for all that, we can't make enamel-embroidery like Delhi! Lovely piece of work, Mem-Sahib! best piece of enamel embroidery in the world! Look at the pheasant's red beak, and yellow neck and green back, and look at the purple butterfly among the golden leaves! Very fine embroidery, Mem-Sahib!"

Again Kashmir prevailed.

Then a new idea seemed to strike the merchant:

"Very nice watch you have, Mem-Sahib! I'll give you fifteen rupees for it! Will you, Mem-Sahib?"

The Kashmir received a rebuff, and for several minutes seemed to be puzzling over the failure of his bargain; then, turning away to hide his mortification, he went to the other side of the shop, to bring a box of cut agates and jaspers from Amritsur.

He showed us Himalayan pebbles, brown, chocolate, and grey, cut in oval brooches; studs, earrings, and breastpins, all of fine cut pebbles, but with curious inconsistency mounted in hideous brass settings.

Prettier still, because unmounted, were a set of fruit knife handles of agate, jade, malachite, fine-grained conglomerate, with

veins of dark green and red; one beautifully cut and polished with a fairy spray of moss agate curving round the side.

Kashmir was again victorious. The little Bengali pedagogue, who had served us zealously, if not quite disinterestedly, began to grumble at our inconsistency in buying so much from a low Kashmiri, and finally left us in disgust and went to pour out his wrongs in the sympathetic ear of his brother-in-law and to revive his drooping spirits with a whiff of the pungent hookah. I am afraid he never forgave us for patronising the Kashmiri with more enthusiasm than we had shown his brother-in-law, "who knew more about Patna stone than anyone else in the bazaar."

At last our bargains were ended. The Kashmiri presented Mem-Sahib with a green pebble brooch, "for baksheesh," as he explained, and begged in return a German half-mark, which would, he assured us, bring him luck in the future bargains.

With salaams, we left him, and, tired out by the scorching Bengal sun, were glad enough to find our way to the tents, in the shade of a grove of giant mango trees, where the grey squirrels disport themselves on the branches, and the turtle-doves croon strange tales to each other among the glossy leaves.

MAN'S RELATIONS TO ANIMALS.

II.

I will now try to sketch a very rough outline of the physical evolution of Man and of the Animals respectively. I shall confine myself almost entirely to the physical side and not touch upon the evolution of the Soul, except incidentally, as to deal with this would take us too far from our immediate subject. And it is the relations of the two Races, so far as their bodily organisms are concerned, that we are most interested in at the present time.

This account is very different from the theory that would be offered by an orthodox naturalist. It has practically become a dogma with the modern Scientist that Man has developed from lower animals, while the Adept Brothers say that their investigations have demonstrated to them that the lower animals have been created by Man. If they are right the scientific theory, while fairly correct in a few of its minor details (though these take us back but a very little way) is, as a whole, hopelessly wrong.

We shall have to look at the very beginning of things on the earth in its present cycle and carry our minds back to a state of affairs which the Western Scientist has never even dreamed of.

The point at which this cycle opens introduces a great stream of Monads of various classes from a previous evolutionary period. We shall confine our attention to two of these classes, the human and the animal, or, to be more accurate, the classes that were to become human and animal. Being a stream and not a solid mass, the Monads do not all arrive together. The highest class comes first, and of these the most advanced are the first to appear. The highest class is the human and the human Monads are the first to arrive on the scene. Man is and always has been the pioneer of evolution in the present cycle and not the last comer as materialistic science would have us believe.

These advanced human Monads found waiting for them what can only be described as tenuous forms which had been prepared for them by certain Divine Beings who are concerned with the physical aspect of Man's evolution. (I, 206). These forms were in fact the *root-types* upon which the human forms were to be

modelled during the ensuing period of evolution. And they were of course to be improved upon in due time.

It is difficult to give any notion of what these types consisted. What is that mysterious something in an acorn which determines that from it shall develope an oak tree and not a cherry or chestnut? What determines that from one egg shall hatch a bird, from another a serpent, and from another a lizard? There is evidently some definite principle in the seed or egg which is not to be found by any physical dissection; but, whatever it is, it corresponds to that formative principle which the Divine Fashioners gave to the Human Monads.

These mysterious types, or forms, taken up by the Human Monads, are called the First human race—perhaps more by courtesy than anything else, as they were mere ghosts and entirely unlike the human form as we know it to-day.

As the Cycle rolled on this form gradually became encased in ethereal living substance. This substance is made up of countless myriads of minute entities called "Lives." These are not the microbes that Science is acquainted with, for the smallest microbe which can be seen with the aid of the microscope is, in comparison to one of these "Lives," as an Elephant to the tiniest infusorium. (I, 245).

These "Lives" make up that principle, which we have, for want of a better word, named Vital Stuff, or Vitality, and when the form of the First Race became filled and encased with this "vitality," the result is called the Second Race.

The First Race man therefore was practically a one-principled being; the Second Race man had two principles.

But even this Second Race man was nothing like the physical man we know, although he had the potentialities of the present human form in him. At that remote period he was really nothing more than a gigantic egg-shaped, pulsing mass of vitality—the ethereal stuff of which he was composed being very much of the nature of what is now called Animal Magnetism. There in an egg-shaped mass of this very substance now surrounding and penetrating every being, which is visible to some sensitives, by whom it can be seen apparently exuding from the fingers and eyes and other

parts of the physical body. So we have not entirely parted with our Second Race bodies, although we have consolidated some of the material.

And now we must get a picture of the process by which these ethereal ancestors of ours reproduced their kind.

If you have watched the proceedings of a microscopical amœba you will have no difficulty in following the process. The amœba is an animal that has no skin, no organs, and, while active, no fixed shape. It flows about and along the surface of an object, changing its form to meet immediate requirements. Occasionally a portion will break off and will become another precisely similar amœba without any detriment to its mother. Imagine enormous masses of ethereal, living substances like gigantic amœbæ, only more or less egg-shaped. These beings could recline upon, or progress along the surface of the earth (which was not then solid as it is now) and they could float around in the atmosphere. Such were the bodies that we once used on this earth.

These ethereal and organless men reproduced their like in exactly the same way that amœbæ now produce their children. Within the vital mass a new nucleus was formed from the existing nucleus, and this, gradually approaching the surface of the mass, took a fitting opportunity to separate, carrying with it a vital sphere of its own and becoming a complete being in its turn.

This brings us to the genesis of those ethereal bodies which were the ancestors of the higher animals. For in addition to the production of direct offspring in the manner described these vital masses exuded great "drops" of their living substance. These "drops" were as full of life and energy as the parent masses and they were taken possession of by the most advanced class of animal Monads which had by this time arrived on the scene. They thus became the bodies of those animal Monads. These animal bodies developed and consolidated side by side with those of the human Monads and they were the ancestors of the present higher Mammalia. (II, 179).

As a matter of fact both the plants and the lower animals have been partly assisted in their physical development by means of the refuse of human substance—whether from living or dead bodies—which those lower entities absorbed and which thus went

to make up their outer vestures. Nature never leaves an atom unused.

This "giving" was followed by "taking:" and as the ages passed Man grew more and more physical, by reabsorbing into his system that which he had given out, and which, by Nature's alchemical transmutations, had become transformed in the living animal crucibles through which it passed. (II, 179).

But Man was not only the unconscious Evolver and distributor of the substance of the bodies of the animals. The types of the actual forms of those bodies have been derived from him.

To trace the forms of the *lower* animals to Man we must go back to far earlier cycles of evolution. The Monad during its grand and inclusive cycle of development, has to pass through every root-form in each of Nature's kingdoms; from those that precede the mineral to those that will succeed the human. Therefore it is said that Man—meaning by Man, the Monad and not the thinking entity we now call Man—that Man becomes a stone, a plant, an animal, a man, a spirit, and finally a God. The Human Monads had passed through all the lower stages of being in previous periods of the grand cycle. In the present period, the history of which we are now trying to sketch, they did not again have to pass through these. On their journey through the lower levels of being they had taken up and perfected certain types of organisms, and as they threw them off passed on to higher forms. Now these cast-off types were stored by Nature for future use: for when the lower animal Monads arrived on the scene in the present cycle, those very types—Man's cast-off clothes—were utilised by such animal Monads in the making of their bodies.

As to the higher mammalia a somewhat analagous process was gone through on a smaller scale in the present cycle. The human Monads, taking up the higher type which had been provided for them by the higher beings before mentioned, threw off in the course of their evolutionary activities, various modified copies of that type, which more or less approached the original model. These were utilised by the highest class of animal Monads and from the root-types thus produced the present forms of the higher mammalian bodies have been developed.

The present great variety in animal forms has been brought

about by those differentiating agencies, with which naturalists are to some extent familiar, coming into play. But all through the variety the unity of the structural plan is obvious to any close observer. (II, 779).

So we see that all the animal forms, both the higher mammalian and the lower and non-mammalian, have been evolved by Man in the course of his journey towards perfection; the higher mammalia in the present cycle, the others in a former cycle. (II, 196-7).

And as in this cycle the human Monads were supplied with bodies by higher beings, so the Monads lower in the scale were in turn supplied by Man with bodies in which their further evolution could be pursued. Man stands as the Evolver of all the forms of life below himself. He is the store-house, so to speak, of all the seeds of life in this evolutionary period. (II, 303). Having appeared at its very beginning and therefore at the head of sentient and conscious life, Man is, *inter alia,* the living Animal Unit, the "cast-off clothes" of which have determined the shape of every life and animal. Startling though the statement may seem, Man has for ages created unconsciously to himself the insect, reptile, bird and animal types that have developed into the Animal Kingdom we now know. (II, 304). The plain fact is that our present animals are the direct descendants of the unconsciously created offspring of our own remote ancestors—who were in fact ourselves You may look at a horse, then, and meditate on the fact that, quite possibly, some three or four hundred millions of years ago, *you* gave bodily form and substance to the very being incarnate before you, who has come down through the ages along with you, changing his body from time to time as you yourself have done. You have become (say) an Englishman; he has become a horse.

We have now got at the root idea of the historical relations between Man and Animals, but we may trace the process of evolution a little further and thus complete the story.

The Second Race man gradually built into his body vital substances which were less and less ethereal and more and more physical, until, at last, the gross physical body was evolved. The form became settled and organised. It developed a bony structure, sprouted limbs, and came to look something like the man we now know. I say *something like,* because it was still a gigantic form

and had not that symmetry of proportion which we usually associate with the human form. When he has thus become settled and solid, Man is spoken of as being in his Third Race.

With this physicalisation of human bodies, the Animals that Man had produced also became physical, separating into species and becoming those gigantic and now extinct forms from which the present Animals have descended. The same physicalising process went on with the non-mammals, the vegetation, and the mineral kingdom. The Third Race gave birth to the Fourth, which was the most material of all the Races. The Fourth Race has since given birth to the Fifth, which we, Aryans, are in, and which has existed as a Race for upwards of a million years. Two higher Races will develop in the future and Humanity is now on the upward sweep of the arc of evolution.

There are two classes of the higher Animals to which Man has a relation somewhat closer than he has to the rest. I refer to the Anthropoid and the lower Apes, and our sketch would not be complete without a glance at the origin of these creatures. And on this matter the facts are directly opposed to the Darwinian theory as it is popularly understood.

Some portion of the Third Race, before the principle of reason had even begun to be developed, mated with some of the non-human mammals, whose predecessors had originated with the Second Race. The result of this unconscious deviation from Nature's plan was a Race of creatures, half human, half animal, who were the ancestors of the present species of lower Apes. These Men-Animals, thus produces, became ferocious and men and they mutually destructive. Till then, there was no sin, no life taken. (II, 211). A later portion of the Third Race, still "mindless," mated with the half Animal Race produced by their ancestors; and through a long series of transformations, due to crossbreeding, the lowest tribes of humanity have originated. (II, 211).

Ages later, a portion of the Fourth Race man, in whom by that time, the principle of reason had quite developed (but at the expense it would seem of the moral nature), mated with some of the descendants of the half human, half animal creatures originally produced by the Third Race. The result was a Race of beings three-fourths human, who were the ancestors of the present Anthro-

poid Apes. Incarnate in those Apes are Monads that have reached the human stage, and those Apes are as nearly human, so far as their physical nature is concerned, as some of the lower, admittedly human tribes. (II, 727). But although the Anthropoid Ape is a Monad who has reached the human stage, plus a nearly human body, there is still lacking in him that psychic principle which makes a being truly human in the ordinary sense of that term. It is said that this Race of Anthropoid Apes will become extinct physically before the Seventh human Race is born, and that the Monads now incarnate in these Apes will then reincarnate in purely human forms, when human mentality will be gradually developed.

The Apes thus form two special classes and they are mentioned because, as shown, they are beings which are not in Nature's plan, but were produced by Man's unconscious and subsequently conscious divergence therefrom.

(*To be Continued.*)

THE EARLY RACES

IN THE POPOL VUH.

We have heard much of the Sacred Books of the East. It is time to say something of the Sacred Books of the West, and their profound traditions of the making of the worlds, and the long past of human life. Among the world scriptures, some one point is generally accentuated, while others are left more dim and subordinate. Thus, in the scriptures of ancient China, which were edited, not written, by the great Confucius twenty-four centuries ago, the salient thought is Reverence; the august presence of unseen spiritual life. In the ancient Egyptian records, one is everywhere in presence of a profound feeling of the hidden worlds, whither the soul betakes itself at death, and of the great battle there waged for its destiny, the battle between righteousness and sin. Amen Ra, "the hidden sun," and Osiris, the god of just men made perfect, both carry our thoughts to the hidden world, and all the religion of ancient Egypt is devoted to the raising of the veil, so that the hidden may be revealed. In the old Magian writings of Persia, we are brought face to face with the same great contest, but as waged in the world of the living, rather than as judged in the halls of the dead. There are everywhere the great twin Powers, Ahura Mazda, "The Great Breath of Wisdom," and Angro Mainyu, "The Adversary," both dwelling in the eternal might of Zervana Akerana; and the contest of these two powers is shown to us everywhere, in the outer world of trees and flowers and beasts and birds; in the human world of strife and struggle; and in the moral world of love and aspiration, struggling ever against egotism and hate. The scriptures of ancient India bring their great two-fold message—of Rebirth, and Liberation from Rebirth, the path of the Fathers and the path of the Gods; and all else in them ministers only to this great double teaching, the head and heart of the Mystery Doctrine.

In the Sacred Books of the West, with the Popol Vuh of the archaic Guatemalans as their most important part, there are at least echoes and adumbrations of each of these elements; there are passages full of devotion and aspiration; there are hints of many Occult secrets of the hidden worlds, and the mystic life of man;

but, most of all, there is a tradition, unrivaled in richness and detail, as well as in philosophic depth and poetical grandeur, of the early races, the great prologue and first act in the tragical drama of man. These records we shall translate, following the renderings of those learned men who, through long years of work and study in Central America, assiduous devotion to the still living records of the archaic races still dwelling there, and a thorough knowledge of the manuscript materials ammassed by the learned men who followed close on the heels of the old Conquistadores, have been able to make the Sacred Books of the West as intelligible and accessible as those of the East, even though the Western records are far less generally studied or even known to exist.

In India, the great central figure is Manu; in Persia, Zoroaster; and we must begin by recognising that there are many Manus and many Zoroasters. In ancient America, the analogue of Manu or Zoroaster is "The Serpent of the Azure Plumes," called by the Mexicans Quetzal-coatl, from the azure plumes of the quetzal bird, and by the Quiches of Guatemala Gucumatz. We shall have made the first step towards a comprehension of the Sacred Books of the West, as soon as we recognise that, in Quetzal-coatl, or Gucumatz, we are dealing with a multiple personality, or even something more than a personality; for Gucumatz is often a cosmic and universal principle, though often also a great human law-giver, or, more likely, the type of a hierarchy of such law-givers, the parallel to the king-initiates of the archaic East. One of the modern historians of ancient America thus summarises the tradition of Quetzal-coatl, considered as a human or semi-divine law-giver; "From the distant East, from the fabulous Hue Hue Tlapalan, this mysterious person came to Tula, and became the patron-god and high-priest of the ancestors of the Toltecs (or Tula-tecs, 'people of Tula.') He is described as having been a white man, with strong formation of body, large eyes, and a flowing beard. He wore a mitre on his head, and was dressed in a long white robe reaching to his feet, and covered with red crosses. In his hand he held a sickle. His haibts were ascetic, he never married, was most chaste and pure in life, and is said to have endured penance in a neighboring mountain, not for its effects upon himself, but as a warning to others. He condemned sacrifices, except of fruits and flowers, and was

known as the god of peace; for, when addressed on the subject of war, he is reported to have stopped his ears with his fingers..... He was skilled in many arts: he invented gem-cutting and metal-casting; he originated letters, and invented the Mexican calendar. He finally returned to the land in the East from which he came: leaving the American coast at Vera Cruz, he embarked in a canoe made of serpent-skins, and 'sailed away into the East.'"

This is the central figure in ancient American myth. The same figure, Quetzal-coatl, or Gucumatz, also occurs as a cosmic principle, in the Creation Stanzas of the Popol Vuh, which we now translate:

"This is the first book, written of old: but its view is occult for him who sees and thinks. Admirable is its revelation, and the record it gives of the time when all things were made, in the heavens and on the earth, the quadrature and the quadrangulation of their signs, the measure of their angles, their allignment, and the establishment of the parallels in the heavens and on the earth, at the four extremities, at the four cardinal points, as was spoken by the Creator and Former, the Mother, the Father of life, of existence, of him through whom all moves and breathes, father and life-giver of the peace of nations, of their civilised vassals; he whose wisdom meditated on the excellence of all that exists in the heavens, on the earth, in the lakes, and in the deep.

"This is the record of how all was in suspense, all was calm and silent; all was immovable and full of peace, and the immensity of the heavens was void.

"This is the first record and the first narration. There was as yet no men, no animals, upon the earth; nor birds or fishes or creeping things, nor wood nor stone, nor precipices nor ravines, nor plants nor bushes: only the heavens existed.

"The face of the earth was not yet manifested: there was only the quiet deep, and the vastness of the heavens.

"There was nothing yet that had a body, nothing which clung to other things: nothing that balanced itself or made any movement, or made any sound throughout the heavens.

"Nothing existed that stood upright; nothing but the quiet deep, the sea, calm and lonely within its bounds; for naught existed yet.

"Naught was but motionless silence, in the darkness, in the night. Only there were the Creator, the Former, the Dominator, the Azure-plumed Serpent, They who engender, They who give life, upon the deep, like a growing light:

"They are clothed in green and azure; this is why their name is Gucumatz: the being of the mighty wise is theirs. This is how the Heavens exist, this how the Heart of the Heavens also exists; such is the name of the Eternal, thus is he named.

"Then his Word came hither, with the Dominator and the Azure-plumed Serpent, in the darkness and the night; and thus spoke the Word with the Dominator and the Azure-plumed Serpent:

"And they spoke together: then they consulted and meditated; they understood each other; they joined their words and their thoughts together.

"While they consulted together, the Day dawned: and at the moment of dawn, man was manifested, while they took counsel on the birth and growth of the forests and climbing plants, on the nature of life and of mankind, wrought in the darkness and the night, by Him who is the Heart of the Heavens, whose name is The Great Breath.

"Of the Great Breath, the lightning is the first sign; the second sign is the line of the lightning-flash; the third sign is the thunderbolt; these three are the Heart of the Heavens.

"Then came they with the Dominator, the Azure-plumed Serpent: then they held counsel on ordered life; how the seeds should be produced, how light should be made, to be the sustenance and nourishment of the gods.

"Thus be it. Be filled. Let the waters withdraw, and cease to encumber, that the land may exist here, that it may grow firm, and give its surface, that seeds may be sown there, and that the day may illumine the heavens and the earth; for we shall gain neither glory nor honor from all that we have created and formed, until mankind exists, the being endowed with mind.

"Thus they spoke, while they were forming the earth.

"Thus was the creation of the earth, as it exists: Earth, they said; and at that instant, it was formed.

"As a mist or a cloud was its formation in its material being; then like swimming fish the mountains came into being.

"Through power alone, and miraculous might, were they able to do what was decided for the making of mountains and valleys, with the creation of pine and cypress forests, which appeared upon them.

"Thus was the Azure-plumed Serpent filled with gladness. Thou art welcome! he cried; O Heart of the Heavens, O Great Breath, O Lightning-flash, O Thunderbolt!

"What we have created and formed shall come to perfection, they replied.

"And first were formed the earth, the mountains, and the plains: the course of the waters and divided; the streams ran serpent-like among the mountains: in this order did the waters exist, when the great mountains appeared.

"Thus was the creation of the earth, when it was formed by Those who are the Heart of the Heavens and the Heart of the Earth; for those are They named, who first made it fruitful, when the heavens and the earth, still lifeless, were hung in the midst of the abyss.

"Then they gave fruitfulness to the beasts of the mountains, who are keepers of all forests; the creatures who dwelt among the mountains, deer, birds, lions, tigers, serpents, the viper and the snake, who guard the climbing plants.

"Then spoke the Engenderer, the Giver of Life: 'Have we made the shady woods and climbing plants, to remain silent, to be motionless? It is well that there should be beings to guard them.'

"Thus they spoke, while they were bestowing fruitfulness, while they fulfilled this work; and straightway deer and birds came into being. Then they allotted to the deer and birds their dwelling-places.

" 'Thou, deer shalt dwell along the water-courses, and in the ravines; thou shalt sleep here, among the brushwood and the grass; in the forests shall ye multiply, on four feet shall ye go, on four feet shall ye live.' And it was done as they said.

"Then were their dwelling-places likewise allotted to the birds, both great and small: 'Ye birds, you shall dwell high in the forests, high among the climbing plants; there shall ye make your nests,

there shall ye multiply; you shall have your life on the branches of the trees, on the twigs of the climbing plants.'

"Thus was it spoken to the deer and the birds, while they followed this command, and they all betook them to their dwellings or their lairs. Thus to the beasts did the Engenderer and the Life-giver allot their dwellings.

"When all were finished, both beasts and birds, the beasts and birds were thus addressed by the Power of the Creator and Former, the Engenderer and Life-giver:

" 'Give voice, sing now, since we have given you the power to give voice and sing; let your speech be heard, each according to his race, each according to his kind;' thus it was spoken to the deer, the birds, the lions, tigers and serpents:

" 'Pronounce our names, honor us, your mother and father; call upon the Great Breath, the Lightning-flash, the Thunder-bolt, the Heart of the Heavens, the Creator and Former, the Engenderer and Life-giver; speak, call us and salute us!' thus was it spoken unto them.

"But they could not speak like mankind; they could only chatter, cackle and croak; without uttering any form of speech, each one according to his kind gave voice in different ways.

"When the Creator and Former heard that they could not speak, they spoke once more to each other: 'They cannot utter our names, though we have created and formed them. It is not well,' repeated to each other the Engenderer and the Life-giver.

"And to the animals it was said: 'Ye shall be changed, because ye could not speak. We have changed our word: your food and nurture, your lairs and dwellings ye shall have; but they shall be in the ravines and forests; for our glory is not perfect, and ye call not upon us.

"There are yet other beings who can surely salute us; we shall make them able to obey. Carry out now your work, but your flesh shall be torn by teeth!'—thus was it said.

" 'This is your fate!' Thus was it spoken unto them, and then were these things declared to them, to the beasts both great and small upon the face of the earth.

"Then they sought to try once more; they wished to make a new attempt, they wished to make a new way of adoration.

"But they did not understand each others' language; they accomplished nothing, and nothing was brought about.

"Thus was their flesh humiliated; and all the beasts that are here upon the face of the earth were condemned to be preyed on by each other."

TO ALL OUR CONTRIBUTORS

IN THE SPIRITUAL AND MATERIAL SENSE

Greeting!

"THE THEOSOPHICAL FORUM" recently published a Notice, addressed to the authors of many unwritten articles, among its readers, praying them to get the said articles written down and sent to us. This request brought such good results, in the form of certain excellent contributions by quite new writers, that we are impelled to repeat our invitation. Good friends, no longer hide your talents in the napkin of the unmanifested, but precipitate them on paper, and give them to waiting humanity, through our pages. Be encouraged to tread in the path of the Sages who have gone before you! Let your inward revelations take body in the written word! Modesty is a beautiful virtue; so also is courage. Show that you are wise, by letting this word suffice.

Now to address our contributors in the material sense: "THE THEOSOPHICAL FORUM" with every year grows firmer on its foundation, more able to stand alone. Its independent life grows and developes. A new milestone in its journey is passed, with this number. From henceforth, all subscriptions and donations are to be sent *to the Editor direct,* and no longer to four or five different addresses, in different cities. We hope soon to bring all subscriptions up to date, and, where subscribers have sent their contributions in the middle of a volume, we hope to send them notices asking for a supplementary subscription to carry their subscription forward to the beginning of a new volume. There are a good many among our readers whose subscriptions, like the articles alluded to above, still dwell in the unmanifested; these we shall ask to precipitate, to materialise. To all and sundry, we make the request that contributions, subscriptions, communications and sendings of whatever nature may in future be addressed to us direct; money being remitted by postal orders, payable to

The Editor,

THE THEOSOPHICAL FORUM,

Flushing, N. Y.

THE THEOSOPHICAL SOCIETY IN AMERICA.

Founded by H. P. BLAVATSKY at New York in 1875.

The Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics.*

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *Path* to tread in this."

There are no dues.

The expenses of the Theosophical Society in America are met by voluntary contributions, which should be sent to the Treasurer T. S. A., Box 1584, New York, N. Y.

Applications for membership should be addressed to the Secretary T. S. A., P. O. Box 1584, New York.